

NOVEMBER 16, 1965  
SEATTLE

So, what will we talk about? What kind of questions or subjects or things regarding work? We have said a great deal in the last couple of days but it was mostly in general. And if we want to recapitulate or clarify certain things that have to do with work, maybe we can start with a couple of things -?- that you want to try to use first/

Question: I would like to review basic fundamentals.

Mr. Nyland: Well, maybe that is a good thing. In the first place, of course, if one wants to talk about work in the basic sense, it represents a certain means by which man can continue to develop. That presupposes that man as he is is not sufficiently developed and that he finds himself after consideration of the particular state in which he is, that is, a situation where apparently there is no help to be obtained from the outside. That is, that he has had his growth as far as Earth is concerned up to a certain point and then, for some reason or other, has left him and left him to his own devices and that from there on he ought to go further. And that anything that he will do relating to that what he has been, that mother nature has no objection to his possible development of any one of the particular tendencies or directions or equipment he has,

So, if man is equipped with a body and a feeling, a certain organ which functions as a feeling or in any event can start to function whenever something that is in the nature of a feeling impresses him, altho there is not a very sharp distinction between that what is a feeling and probably what affects him in a physical way. Whenever he experiences a certain state of exhilaration or wishing or having a desire for something, that man will not

immediately know where the desire really comes from; and that on the question of feeling we are very much mixed with having wishes which are represented in a desire on the part of the body and what you might call a purer wish of something that has very little to do with the body in its beginning but simply exists because I experience something that I call then a feeling.

As I say, it is difficult to define. And that man also has a certain mental function with which he talks, which is stimulated by the sense organs which he has and that there is some kind of a process of a mental kind which he calls a thinking process, a valuating process, a formulating process, the use of words, a studying, everything that is stimulated by the sense and everything that then in the mind takes a place, a consideration, a relationship or a translation from such thought into an activity.

This is as far as we go as long as we are on Earth. And for the purposes of living on Earth it is sufficient. If man actually has a possibility of further growth, it is still an open question. One wants to believe it. And there are many reasons why he wants to believe it because at times he is dissatisfied with what he has and he thinks that there is something else that he is entitled to. And it is particularly his feeling that gives him this idea. And that if there is a possibility for further development, he will think first that it might be in a spiritual direction because the other things apparently are closed or have come to an end like his body has finished growing and the mind is not capable of developing certain original thoughts.

And that of course again is a statement that one has to check because people in general do not want to admit that they have no originality. Perhaps it is a sense of maturity that will know that

the mind has a limitation and that even if you continue to put words and words in it and have many data that it really does not buy you any bread. It does not help you sufficiently and it is not sufficient for a certain form of guidance for ones life. That even if I read or I am effected by the life of others and I try to imitate them, that I will live exactly like someone, some holy man or some person whom I admire, that the condition in which I live is not the same as that what the person has lived as described. And it very often ends up by just an admiration or a hero worship without knowing what to do about ones own condition.

It seems as if the feeling is a little freer because it can have at times quite definitely an indication, almost by intuition, that something else is possible. And on the basis of that there is a belief which is not at all expressed in terms of words but he experiences it as something that possibly could grow. And it is most likely quite true that man is much more susceptible to the possibility of realizing that his feeling center as such could grow because it is not enough developed and that the amount of feeling that he has and the amount of energy that he recieves that way and that he uses in a certain way is rather limited for himself so that, even if he considers that different feelings that he thinks he is capable of, t hat if he comes down to it, what he actually has experienced as a true feeling is very very limited and that many times he talks about it as if he has had it but he never has experienced it.

For instance, if I say a hate a man, I do not really know if I hate him. There is something in me that is a great dislike but to use an extreme case of hating, I hate him so that I will kill him, I do not know if one actually comes to the point where the hate is

changed into the killing; and that there are so many considerations that prevent one from having a feeling to its fullest extent simply because we are living in a society that does not allow ones feelings to be expressed the way one really feels like expressing them. And that the consideration that one has in not being able to express ones feelings is very often attributable to the fact that he lives in a society which will not allow a person to be different from someone else and that the restrictions that are place on a person are usually because he happens to live in a society that tells him how he ought to be. And if a person is a little different from the standardized <sup>form</sup> ~~xxxx~~he has a hell of a time continuing to live in accordance with what he really feels like.

For that reason probably, not because a man is not capable, but for the reason that he has already been taught not to express his feelings too much because it might become harmful, that he has subdued in himself even the possibility of such development. And that when he continues to live under such conditions, that the possibility then for expanding his ~~xxx~~ feeling also is atrophied and he finds himself after a little while, even when he calls himself mature, in a very limited state of being able to say I really feel this or that. Simply he has fear, he has shame, he has no courage and he wants to conform to the conditions that have been presented.

At the same time, I think that every once in a while something is struck in a person so that his feelings are a little different or that he feels then something ought to be possible and that he believes that altho he himself ~~may~~ may not be able to do on his own accord, that he starts to substitute something for that as a wish. And if then in that case when he cannot help himself, he wants to become dependent on someone who is going to help him.

I think this is partly stimulated by a fear of his existence whenever forces greater than he is threaten him. And that the question of a man living and particularly primitive man and naturally to a certain extent civilized man becomes gradually convinced that unless he does something to protect himself there may be a possibility that he will die.

This becomes for him a very important point because then he has to make up his mind: Do I really want to die or do I want to protect what he considers his life? And in that way, if one starts to feel about the reason for ones existence, one tries to bring in a certain thought regarding that in order to justify that one has a feeling and a wish of continuing to exist and somehow or other he tries to formulate in a more or less in a primitive form something that for him becomes quite important. So that even if he will admit that it is difficult for him to grow or that he would like to reach a state which he at the present time has not now, that he becomes dependent of something from the outside and then perhaps that that from the outside will smile kindly on him and help him. Many times it is then as if such a person wants to climb a ladder and he needs encouragement to climb and then his mind starts to function in certain ways of trying to imagine or to visualize for him what it might be,

That particular reasoning of hoping for something that he has not at the present time may be partly based on experiences which he has in life which are not very satisfactory. And it is really only such people who are not satisfied who then will look for something else as a possibility and then perhaps start to put their faith not in something that they themselves can do because they already have experienced the impossibility of growing on their own

accord or with their own will but that they become dependent on something from outside hoping that then that then will create conditions for them in which they can continue to grow further.

I think the first step for that particular person, for any particular person who is interested in further growth, will find out that altho his body cannot continue and has reached the limits of his development, that perhaps his feeling and his intellect could still be further stimulated to develop. This is a matter of practical experience because a person who continues to want to live, that is, who realizes he is alive and wants to grow either by his own means or by means of something outside of him in which he takes part, will also come logically as an experience to the conclusion that his life will continue to turn around in circles and that his feeling center cannot further be developed than whatever the surroundings allow him to feel.

At such a point a man is really in a very difficult state, And the constant search for something either as a higher power to which one can pray will develop religion, a power that is able to destroy one will become deified and pacified and offerings given to it in order to avoid the damage that might be caused to a man if he is exposed to it and then that he will lose his life.

It is this consideration I think that becomes much more important than anything else; that he realizes that he is alive; he realizes that there is a purpose why he is alive altho he does not know why he really should exist, he has to admit that he does exist and then there is something in him that wishes to continue to exist. And that the problem of having to protect it becomes important for a man to protect even his body. And that even if when the body is threatened that immediately he himself tries to protect it in

certain ways and also that he realizes that his body itself protects itself and that there must be something in a natural relationship of he as he is, as a natural product, with that what he manifests as part of life in general, that there is in this relationship a very definite reason for existence; that when a man is born that he has the responsibility for the continuation of his own life as it has been given. Also, regardless of the conditions in which he has lived that he feels the responsibility has to be taken because that he considers a necessity for becoming a man.

All of this of course has nothing to do with religion as such, It has to do with a person who has self respect. And he wishes that self respect not to be ashamed of himself. If this is the case, that is, if man really sees that there is a possibility of growing in a certain direction, he will naturally take first what he understands of himself as a basis from which he starts. And when he comes to the conclusion that there is a finish, an end to the possibility of a development of a brain or a mind and that there is an end also ~~km~~ to the development of his feeling center as it is called, that what he faces is to have to search for a possibility which apparently nature does not give him.

He starts to pray because he believes that God could help him or something of a higher nature or Absolute outside of him may be able to see his striving and that therefore that what he believes in as being higher than he is should have a desire to help. I think this picture that a man has, thinking that he ought to become something else and that for that he needs help from someone and he must then admit and try to imagine such an entity that is interested in him, I think is utterly ridiculous because

a man talks to whatever he calls his God as if it is still something of him simply because he has absolutely no knowledge of that what exists outside of him. And that much and many of his thoughts is based simply on the fact that he does not understand what is surrounding him, that he has no knowledge of the cosmos as a whole and that even as far as stars and constellations, that his knowledge is a smattering of knowledge compared to what must exist. What ~~he~~ if he in himself as ascertain awe and respect for that what he believes exists and ~~he~~ of which he is a part, if he starts to realize that if that is so that he himself is infinitesimally small and ~~there~~ <sup>that</sup> therefore to assume that there is a God who has a personal interest in him is of course nonsense.

At the same time, it shows that when a man continues to think that way he is limited in his mental capacity. So that he has to take that as something that when he deifies or believes in the existence of an entity or a unity outside of him which is concerned with him, that simply the fact that his mind is incapable of understanding in any way an absoluteness or infinity, that he must remain finite; and <sup>the</sup> infantile notion that there is a personal God is of course ridiculous and indicates how his mind is infantile in itself.

It does not do any good to simply say I do not believe in God and I am an atheist because after all in one's life one has to have some kind of a direction or a guide and perhaps it is the possibility of the development of a conscience that might help him in that direction. And that then he also realizes that whatever it is he has to do professionally in order to live and continue to maintain himself as his body, that together with that, being equipped with a certain feeling which he thinks that could grow



out into a spiritual being, that with this he starts to realize that if there is a God he has to find it within himself.

That is, if he reads, if he starts to study, if he feels what other people have thought and also realizes that he is as a human being exactly and very much the same as anyone else and also those people who already have lived before and apparently have died and that they in their life have indicated similar kind of thoughts of what he has himself, he becomes interested then in the possibility of finding a road, a certain way which is independent of nature.

I think a person must first come to the conclusion that nature is not going to help him. ~~xxx~~ I think it is very difficult to come to that conclusion because one hangs on to the possibility that ultimately there ought to be something that will help one simply because one was born on Earth. And to try to think that man, even if he is born of Earth could have a different kind of a mission and not only can have the fulfillment of his life as long as he stays on Earth, that then that goes against the whole idea of the fact that he is born on Earth,

This of course means that there are certain people who are in regard to the rest of humanity like black sheep because they do not want to accept the conditions under which they were born. They will not understand that that what is made for them as a human being is the ultimate aim of the manifestation so that it is unreasonable and illogical to think that when he has been born that then after death nothing else exists any more.

This question of a responsibility ~~xx~~ for oneself, if one wants to ~~xxx~~ live, if one feels that there is something that has to be ~~xxx~~ kept alive, would introduce into man the possibility of a belief in immortality. As soon as he would start to think about  
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belief in immortality. As soon as he would start to think about that he has not means if indicating what it is to be immortal. And when he sees all around himself and particularly in himself the fact that everything is being destroyed, that something has been put in motion and gradually disappears because of friction, that he himself being subject to that kind of law of gravity physically as well as psychologically, that the end of him is going to be again a return to Earth. And that if he feels any sense of responsibility for life as it has been given to him, that he ought to find out by all means how it can be continued in order to, if he has then a certain conscience regarding that, how to discharge his obligation towards life in general.

Whichever form it takes then, either a deification of that what is his own conscience and a hope that it might develop and help him or that gradually he acquires an understanding of his relationship towards other people as mankind and in relation to that what may be belonging to our own solar system and whatever cosmological ideas he would have, he will find himself ultimately quite alone in wanting to understand the purpose of his life.

Naturally when he comes to that point he has to see that the development as ~~xx~~ he has known it has come to that end because he himself does not know how to grow further. That prayer and trying to communicate with a God also apparently does not seem to help because even if people say, @ "Yes, I ~~believe in~~ <sup>pray to</sup> God" -??- that that for the time being can give him a certain satisfaction but it only satisfies a certain part of him and it does not help him to become a man.

I simply mean by that that a person who belongs to any kind of a religion where God is deified and admired and ~~disrespected~~ <sup>xxx</sup> and

*also respected*

prayed to, that if he does belong to that kind of church or denomination that he within that particular framework can be quite holy but is utterly ill equipped to deal with the rest of the world. And that usually such people are withdrawn from the world in order not to be exposed to the rest of the world and by protecting themselves again they live a life as if they are closed up in an ivory tower and they never will reach a state where an all around man could become as ~~man~~<sup>man</sup> anyone who under any conditions could act in the right way.

If that is the definition of man,<sup>what</sup> he should become and if he then realizes that what he is is only a stepping stone towards that he might be, that then he also realizes that he cannot be dependnent on anything from the outside to help him and that not even prayer, altho a few things may be so called the result of a prayer being heard, that he does not know even how to pray. He will pray for himself whereas the neighbor next door maybe proaying' for something else to the ~~same~~<sup>same</sup> kind of God and then who will be satisfied?

From a logical standpoint of course that seems quite absurd. From himself, from his own standpoint, from that what he has, what he realizes he possesses, and that he realizes that he has altho he may be sitting in a boat and he has to row with his own oars, that then something must take place in him. The dissatisfaction or the knowledge of how to go about it, the prayer not being close enough so that one can actually telephone God and ask Him, that if one sits it does not seem to happen. If one wishes to deny the existence of matter and simply say, "Yes, God is good and therefore it will come to me", that I try to become spiritual by neglecting that what I should ~~be~~ be in ordinary life, ultimately must ~~not~~ not give and

cannot give a man a satisfaction of seeing or you might say of after the end of a day or at the end of his life, looking back on it, that he can say that he has fulfilled his duty.

Why is responsibility so important? Simply because a man who really is trying to develop must come to a conclusion that unless he takes a responsibility he will never have any property of his own. The question is: Does God wish man to grow? I think it is a question that can be left completely unanswered because it has nothing to do with a man as he is. When a person finds himself in a state where he knows that something has to be done about himself he will start to work. And he will also realize that he cannot be dependent on anything outside of him to help him. He, if he wants to warm up has to go to the sun. He cannot wait until the sun comes around and shines on him. If a person is sick, he depends on a doctor to go and -?- and many times a doctor does not -?-. At the same time, when we are sick and we do not know what to do we start to put our confidence in a doctor and then we ourselves become passive regarding that particular kind of a treatment and hope for the best.

Anything that I become dependent on makes me a passive person - anything. Friendship, other people. a doctor, a minister, even a politician. If I expect other people to do it for me, I do not develop. I stay where I am and I become even much worse because that what could develop in me is not developed and becomes atrophied. In that direction, if I see that the necessity for man is a development of himself and that in that particular process he has to learn and when he learns that then he could develop and then could become something else, that everything has to be found within himself altho he may be looking for conditions that are most conducive

for the kind ~~fm~~ of work that he has to do; that nevertheless the only possibility by which he can grow is that while he tries with his body to become what he ought to be, something has to guide him. And altho he thinks that originally that <sup>God</sup> ~~gxxx~~ will guide him, he finds out soon enough that God is not the kind of a person who wakes him up early in the morning and tells him how to dress and what to do. And the only contact that he can have when he prays towards the outside is that he hopes and wishes that that kind of a voice is reflected in his own conscience and then his conscience ~~ss~~ starts to take ~~tp~~ him and can tell him.

With Gurdjieff the idea of conscience is really the beginning of something that develops in man which is permanent and which ultimately could become his God in the process of becoming a guide for him simply because it is his God, that is, each person's God, can become for him a reliable guide; and that in that sense anything that has to develop in one's life has to be such that it is not touched by life as it is so that otherwise, if it were touched, and became part of ~~-?-~~, it never could be a guide.

A guide has to be separated and lead one but a guide has to be given the possibility of being in touch with that what has to be guided and then that what has to be guided has to be willing to be guided by something I would almost say of one's own; so that that what then develops, because it is still in a small state, is also something that remains of oneself.

And this brings about naturally a very logical solution that if ~~xxx~~ there is something in me that actually could become separate from that what I am, then having in mind the possibility of development of both, of that what ought to grow and again that beginning of one's I, the possibility of growth in the form of feeding it the

proper kind of food; that in the presence of that kind of development the body itself as a whole, as a personality will take on a certain form belonging to that what is independent of one; and, in the real sense of the word, stands by itself without being touched by subjectivity. This is the principle.

How do I go about it? That is, how do I face myself? I say it is necessary for me to have something that is not subject to the laws of my own subjectivity. I try to find something that then, in that sense, is non subjective. It is difficult to define it because I do not know what it is to be objective and all I can do is to negate that what I know of myself as being subjective. And then I say, "No, it is not that; it is not that; it is not that." Out of this probably, out of this negation of something that I do not know, something positive can start. You see, it is the minus times minus which then becomes plus. I do not know what I do not know: then I know.

That what is the beginning of I being separated in the beginning in my mind makes me work, makes me behave as if it exists. That is, if I wish my mind to understand a possibility of it separating into two parts of which one I endow with the possibility of being objective and the other I allow to remain subjective. This is the beginning of work. It is the beginning of an attempt of a separation of something from me which remains still me but will start to acquire different kind of properties from that what I myself now represent or so called possess. And that the separation is necessary in that sense because I know that all the subjectivity, everything that I now represent as a human being will not lead me logically to the possibility of becoming non subjective unless I die. And since I have made up my mind that I do not want to die, I want to protect

that what is my life, I am forced to go in the direction of something that is non subjective in order to have, in the first place, the possibility of a standpoint to be able to look at myself impartially; and in the second place, that that what is objective and not subject to the laws of Earth could continue to exist in a realm where Earth does not exist,

If logically I see this as a possible development of myself, as it were getting away from earth, going towards the sun, if that is the kind of symbol, that then I really try to build within myself something like a sun; and that in this process of this particular building something develops in me which could become an I looking at myself from an objective standpoint remaining impartial and absolutely considering that what it is interested in as something belonging to me with a great deal of benevolence.

I, as a separate entity starting to grow, because it has been made by my effort of wishing to separate, will then in time, when it is being fed by moments of awareness, that is, by the energy which is available in a moment when I am aware, will then use such energy which otherwise goes to the feeding of my personality instead of being ~~a~~ fed and lead there, will go in a direction of feeding that what I now am interested in in developing

Who it is now that says that I am interested in developing the beginning of my I is a very difficult question to settle because apparently when I split into two or make an attempt, something must already be in me that is interested in that splitting. Otherwise by itself that what I am will not split because I, by myself as a personality have no knowledge of the possibility of splitting. So, something must ~~be~~ have been already guiding me to give the idea that a split, a separation of my personality into

two parts as a possibility.

It is another step removed from what I am even if I am two. And one might call it as if that step, in the beginning, altho it might not exist in ~~xx~~ its full grownness, is an interesting part of the psychology of myself that must be related to that what is entirely different from what I am and not subject to any subjectivity. Otherwise I cannot explain it. I cannot say it is objective because objectivity and subjectivity are two opposing factors which ~~xxxx~~ only become considered from an outside standpoint as something that opposes or two things that oppose each other.

Whichever way it is that logically I must come to a conclusion that ultimately have to be three, it is a fact that when I try to make something a little different, that is, non subjectivity of myself, that then I see that the requirement for the possibility of an existence of objectivity has to be fulfilled in three different ways. That is, if I assume that that what I now call the beginning of my I and which I for short simply call I, and that what is left and I call again as it, representing that what I am totally in ordinary life, and that that what is the beginning of my I can then look at it in an objective sense; it is then observing it.

That I take for the observation something that is rather easy or at least the least difficult is that when I want to observe my body that I also have a facility of seeing my body with my sense organs and I have a means for checking on my existence which I do not have when I try to look at my feelings or I try to look even at my mind because I will get into trouble when I try to do that in the sense of being impartial when I want to look at my feelings with an impartiality. Because impartiality means I have to be free  
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from a feeling and when I take my feelings as an object it is very difficult for me to be impartial. When I try to realize that that ~~wh~~ what I must see ~~as~~ has to be seen at the moment of existence, I want to see my mind at the same time with something that is also mental, I also have a difficulty of understanding how such a thing is possible in the separation of my mind when there is nothing in my mind<sup>1</sup> that ever has been objective. And that the only reason why I have a belief in the possibility of a growth for myself is that at times I have experienced something that looks as if it is already objective altho I have done nothing about it to experience it and I simply experience it by accident.

These are the three things that I have to keep in mind. I have to see what is and accept it. I have to be impartial to that what I see; that is, of which I become aware; and I have to become aware and I only can be impartial in that awareness when it happens to be at the moment when I exist and then registers that existence. Simultaneity must be closely ~~xxxx~~ related to impartiality because impartiality implies that I am free from feeling. Simultaneity implies that I am free from thought. It means that I cannot afford to hope for the future and I cannot afford to live in my memory. I cannot be ~~(is?)~~ mechanical?); that is, I cannot register anything simultaneously when it already has become memory and it surely is not simultaneous when it is still in the future. And it is logical to see that the only way by which a real existence exists as a reality is when it is not ~~xxxx~~ future and it is not past. The moment at which time, when it is a moment in me, becomes a reality for me is simply that at such a moment I know that I must exist because my mind is then not occupied in a thought process which has to do with that what is coming or that what has gone on. And that in between that what is the future and that what is the past there is always

must be, you might call it, a dividing line where the one goes over into the other which is the moment of my existence and which I become aware of that what has gone on before and what is at the present time still expected. So that even my mind cannot function without having a momentary existence. And that all the rest of the functioning of my mind is based on a non-reality. And the only reality of man is a moment of his time and that ~~kazzkazz~~ any time when that moment is not there but simply indicating a time duration, he is living in a unreal state.

All these statements are logically to be verified by ones own experience and one does not know it because we are so used to think in the past; to have a ~~xxxxx~~ memory and to assume that it exists and still exists and that tha what is an hallucination of that what might come also is already existing because it happens to be in ones mind so called as a thought; that I assume that the thought has a reasonable existence when it is com~~cept~~ which has as an object something that does not exist as yet or that what already has been past that I come to a conclusion of: I want to be as simply as I can regarding an experience that I must reduce all possible experiences of myself to the moment of existence. And only then. that when I am free from either a future or the a past ~~t~~hat I then can be really free from a thought and a feeling. So that true ~~objecktektky~~ impartiality can only exist when I am living in a moment and that therefore a true observation can only be when it is connected with impartiality and with simultanaity and that the three belong together as a triangle of work.

How does not look now at such a triangle when the triangle for myslefm as representing work, must really become one in the attmpt of waking up? I have to learn to see that when I wish to be aware

of myself in the sense of fulfilling the three necessary factors, that then the waking up period can only continue to exist when the three factors have been satisfied in any work of wishing to be aware and the continuation of that against all the other difficulties that constantly will be in the way of demolishing the traid of my work.

Whichever way it is that I either go along and become in my thought process a man living in hte past or that I introduce in whatever it is that I observe a feeling of a like or a dislike or that in an observation I do not wish to observe it as it is but think that it ought to be different, that whichever way tht little triangle is attacked, which way it will be ataacked, it will spoil it. And that the fact of work simply means that at anyone time when I want to really make an effort to be awake, that I have to fulfill the three necessary component parts and when they, as such, have become one, I experience a moment of being awake.

The moment of awakesness, if continued, ~~it~~ produces a state of really life. It is a state in which the sleep of unconsciousness has disappeared. It is the possibility of going from a darkness to a lightness thru a period of twilight dependent entirely on the intensity of my wish and the possibility of the three points of the triangle of work to be united into one entity.

If that were complete, one hundred percent as one, I would be myself in life as if in midday. I would not be in twilight. If nothing ~~x~~ is there, I would be as if at midnight. In between is a range of possibilities of going from a consciousness to an unconsciousness, from an unconsciousness ~~ness~~ to a consciousness, back and forth, constantly vacillating you might say between one form of existence or another, constantly being separated by the possibility of work; and at the moment of changing over from unconsciousness to consciousness, the conversion of that what are ~~xxxx~~ now the three

component parts as represented by the fundamental ABC of work, into an entity. When the entity has been made, again under the influence of that what is the third force for myself, then I am conscious. If that force ceases to exist, I fall back into the three component parts of the separation which originally gave me the entity. I again am back in the consideration of that what is observation, what is impartiality, what is simultaneity; and I again am then functioning as an ordinary unconscious being.

So, what is the effort? To see that the three things belong together and then, by means of a special kind of an effort of fusing, to make the three points represent work so that that what then takes place in me is as if that what is the beginning of I separates at that moment from it. And altho it may not be fully developed and altho there may not be as yet sufficient place for it, it is as if in the beginning part of my mind, moving to a better place from which it can observe me.

Sometimes in such a moment, one can be aware of that what is really taking place in the physical body and that the moment of wanting to become aware is accompanied by a sensation of a certain kind taking place in ones head where the energy of the formulatory apparatus or the energy which is located in the back of the brain or the energy which is in the thalamus ~~xx~~ and the hypthalamus of ones brain moves to the side of the head and starts to occupy that particular place and starts ~~xxx~~ to function in an objective way.

This I think has to be confirmed by experience; and the only way one want s to continue to believe it is based and has to be based on the experience of that actually taking place. when it does take place, there is no further question. Then there is no doubt about the necessity of working or no doubt about how to work. But all one then wants to do and can do is to continue to try to create

such conditions in which this particular little movement of a form of energy from the state in which it is in an unconscious surrounding moves over into a state in which it is in a conscious surrounding.

It is the kind of provision that one wants to make in oneself, realizing the necessity of starting at a certain point of neutrality, that only from that particular point that there is a possibility of further development and a man must make up his mind and he must make up his heart and in unity, that is, between the two make his body become part of that what is his wish, what is his knowing and what is the future activity, And that in that sense he again becomes a replica of the possibility of union for himself in an united effort to become aware by engaging the three centers of himself in the one attempt which then, for him, becomes utterly necessary to achieve a state of being in which all the three functions of himself have been submerged and not longer exist as such but are used as supporting cells to hold up the level of his being.

Whichever way it is expressed, whichever way it is felt, whichever way it is done, it does not matter where that particular triangle starts to rotate. It is a relationship between mind, body and feeling. It is an attempt of bringing about a direct relationship between the mind and the body, to be under observation, helped by that what is my wish to really wake up so that, as a constant activity which originally was a static state of observation of something that I hope to accomplish now changes into a dynamic flow of energy between my mind, my body, my feeling; my mind, my body, my feeling; and, with intensity, it creates a circumference, a certain movement around the three points of the triangle; and, dependent on the speed or the velocity with which I can move this, with which I am guided as if I wish to, you might say, not lose time, because of this that what is now a triangle - in its motions becomes, from the

standpoint of objectivity, as if it is a circle and in its rotation it becomes one. That is, the objectivity which is needed in order to see the process that goes on in a man has to be ~~xxxxxx~~ viewed from a sufficient distance in order to ~~xxxxxx~~ kill the partiality. And that in that particular process, the little circle becomes a point. In this point then I find simultaneity.

It is this kind of symbol which is represented by the Enneagram, It is as if in the Enneagram I can see the necessity of the rotation as expressed in a phenomenon, 142857; a certain rule in which the so called law of seven is divided into parts and in which the different parts of that what is described or drawn in the circle by means of the eternal triangle of noumena within, that I separate the possibilities of man into three parts of which the first segment is physical body, the second is emotion and the third is intellect. That what exists between the point nine and three is physical; between three and six is emotion, between six and nine is intellect. That man's physical body is represented in the Enneagram by going from nine to three to six. His spiritual body, the beginning of the Kesdjan and the fulfillment is represented by starting at three, going to six and ending up in nine and that his intellectual body starts at six, goes to nine and ends at three.

The realization of this means that the bodies, altho they overlap, that the last part of the intellectual body is already outside of the first completion of the circle. And that the new cycle has already started from nine to three and that that represents a link of man with possibilities of becoming eternal. He is not eternal as yet. He is still in the second cycle but he is one level above since the Enneagram represents a spiral.

Whichever way it is now, 142857 and a triangle ~~263~~ 936, so that whenever one starts at 142, one crosses the triangle at two points, ~~N~~ When I go from ~~k~~ 4 to 2, I again corss at two points. This is the picture of man as he is. On the opposite side, the law of seven, phenomena, will make me go after the two to eight. I cross over in to an intellectual endeavor. From 8 I go down to 5. It is an emotional quality. From 5 I go to 7. It is again back to an intellectual state. From 7 I go back to 1. I have completed the phenomenal cycle. I have crossed the triangle toally twelve times.

I do not want to say any more about it. You look at the Enneagram. You try to see that is man. What is required for his development? How can he grow if I understand the relationship between the possibilities of his bodies as they could exist in a full grown man and where are they conncted. The Enneagram is the same as the little diagram of the three bodies but this time it is in a cycle and the cycle indicated the dynamic flow which is not noticable in the ordinary diagram when it is pulled apart.

At the same time, the same principle exists, And the principle exists between man number one, two, three as one, that is, representing a personality, as four and five represetnng Kesdjan Body, as six and seven as Intllect. It is the completion of man if one becomes interested in it and if one wishes to believ in a possibility of his own evolution. What is needed is work and work all the time, And continuous, and attempts, and constantly to be reminded and constantly coming back to ABC and constantly knowing that ~~xxxxx~~ by work that man will live and that never he could depend on anything' outside helping him because in order to work man has to become positive reharding himself.

So, let's forget about all the little donkey bridges, all the ~~xxxxx~~

little attempts one makes and wants to hold on to, hoping that they will lead to Heaven. Everything on which we start to depend as something outside of us which, for the time being we even may deify and in which we have belief, hoping it will help us without any reason assuming that it will be of help; that even in such attempts, I become probably very narrow minded, that I even could become sentimental, that I even could, in using that what I call my religion, could become hypocritical; and that many times when I believe in the efficacy of certain doctors or in medicines or in chemicals or in drugs or things of that kind, that I am utterly stupid to think that that will help me because it does not develop anything in me, All it does it to change a little bit the condition of my body so that no I, there is ~~xxxx~~ nothing that us being fed. And there is nothing then that may, supposing for a moment that I reach a state of a better condition in health, and that I reach a state ~~of~~ that is a little bit different from my unconscious one, that there is someone there who can help to direct - there is no guide. There is nothing whatsoever. And after a little while no effect of a good saying of my uncle that I ought to be a kind man wears off. Everything that I read ~~xxxxxxx~~. ~~Exaxxykxixgxxkxkxkxxtakxkcxnxkxkxkxmedkxkxex~~ and temporarily effects me or perhaps disturbs me, wears off. Everything that I take in like any kind of a medicine wears off. That <sup>any</sup> ~~in~~ time, whenever I am confronted with any condition in ordinary life, it wears off and becomes a habit and makes me lose my consciousness.

It is a terrible thing that nature as we at ~~thex~~ present time live it will not allow for any growth, not only any growth further, but it reduces that what already has grown and that that fact that I become more and more habitual, that I use more and more cliches, that I more and more am interested in following the line of least resistance, it simply means that I am already reducing the level of



my own being to practically nothing at all. And that I end up in senility in a from in which I am just nothing else but a little breathing animal who has a couple of lungs if they still exist and a still function. It is a terrible picture of man. It is a terrible way of looking and also being afraid of that kind of possibility. It might when one sees it, really create in a person the wish not to become like that,

As Gurdjieff would say, 'not to die like a dog but to die like a man'; and sometimes he would say, 'not to dies like a dog but to die like a dirty dog' because you see, a person who does not accept the resposnsibility for his life as man is worse than an animal when he knows that what he should do ought to be done. And when he refuses in ordinary life already work, he will refuse definiately to work in the possibility for his development for something that is much more difficult than ordinary nature would allow him.

Is it worthwhile? Should he? That is, is there something that really could compensate? Or really that one says, nevertheless, regardless of the difficulties that I have, I will want to continue to live. Is there really something that I say to myself of wanting to accomplish that regardless of the cost? That is a question that each person has to settle for himself. No one can help him. This is his private relationship towards his own God, towards his conscience in which there is no pressure exerted, where nothing outside of him or any person, and not even God Himself.

It is that point of freedom for man, that he ~~as~~ has a right to choose; does he wish to become conscious or make an attempt or does he wish to continue in an unconscious state and whatever that means for him? And no accounting will take place and not even any accounting at the gate of St. Peter because when he arrives there and he has not worked, he will not be conscious any more of the possibility

that he could have worked and he will simply, in accordance with the Bible, be cast out. That is, he will return, whatever there is as matter which temporarily was enlived a little, that kind of matter is not any longer carrying his name. **Iix**

If he wants to work and he makes attempts and he tries honestly to develop his spiritual stature in a posture of a body, that then if he dies, that what has been formed and what was formed above the line separating unconscious from conscious, that that what is conscious in that sense will not be destroyed by the laws of Earth. And that for a little while such an entity will remain in the neighborhood of Earth. And if it has grown sufficiently that it could by itself as it were have its own (?smell?), that its, it is quite possible that it would have its (?smell?) because it is connected with that what is the substance we call air, that then, because of that, after death the possibility exists of such an entity remaining for a little while around Earth for 40 days before it ascends and disappears; that still it remains in tact and, as such, as an entity, wishes again to enter into the manifestation of a human being in order to have the possibility of completing itself.

I do not know if that is worthwhile. If one believes it is worthwhile, one will work. If one thinks it is not, -?- that one does not; and then you must simply take the consequences. Guided by the fear maybe that you never can tell, sometimes one is forced to wish to work. The difficulty in working sometimes will make one give up at a certain time because one does not have patience. And in between these two is Scylla and Charybdis. I have to sail a small boat. And I am liable to get shipwrecked on one or the other rock. And this is exactly the picture in which I find myself when I want to grow. The difficulty is that I will be shipwrecked and then everything will be lost. At the same time, the possibility of adventure may exactly guide me in the right way.

One must continue to have hope. One must have the belief that that what is possible for someone else is possible for myself; and that that what I do have as experience as an accidental awareness shows that the possibility does exist for me as an experience that I wish to experience again. And dependnet on the intensity with which I wish, on that will depend how I will apply how to observe myself, how to be aware in simultaneous observation, how to remain in a waking state by the extension of simultaneity.

You see, here it is in a nutshell. And it is really very simple. Because anyone who starts to think and builds up for himself the reasons for his own life has to come to similar conclusions altho ~~it~~<sup>it</sup> may not ~~xxxx~~ different terminology. The fact of his life, the fact of his existence as such and the acceptance of the fact that he is while he is still walking and breathing, when he still has the capacity of eating, when he still has the ability to see with his eyes and to hear with his ears, and he still represents something that looks like a human being or perhaps looks more like that what he thinks he is, and at the same time is in reality not at all, that what he ought to become, hoping that that what he is will lead to that what~~x~~ he could be if he only could grow and that the problem simply remains if that/<sup>is</sup>what I wish, how can I learn the particular way, the way I want to go.

So, when you talk in a group, talk only about the practicality of work and refer constantly to the necessity of the three points which are absolutely necessary for a further understanding and which are, ~~far~~ at least for the time being, the only way by which one can gauge, by which one can measure ones own progress; and that any experience that does not involve the three different factors is, from the standpoint of work, quite useless. That it may be some~~xxx~~ time

before all three are fulfilled, and that the attempt, having that in mind, that one wants to do thatm that that gradually will lead to it and perhaps at the present time not always yields that kind of a result that is really required; that goes without saying. But one must never forget that the three have to be satisfied even if temporarily I can only satisfy one or maybe two.

The seriousness, the intensity, the honesty with which I work, that will have that kind of result and ultimately it will ~~yield~~ yield the result that is required and ultimately mas, as he is now, could become man as he should be. All of us work - without exception. All of us should continue. Wherever we are, we continue to work. There is never a plateau from where there is no further road. It is sometimes a temporary plateau, a little step from which we again look back and see where we came from and then we look up - and there it is again.

One walks. One climbs. One hopes. One realizes. One experiences. One has actuality. I hope you remember it many times. I hope you will ~~xxx~~ have many people. I hope you can inspire them, I hope that they will want to work; that they come back to work; that they will ask the questions; that they will read, study, be honest regardingx themselves, be open, so that something than can take place. Then it would be good work. Then it would be worthwhile. Then one fulfills ones functions as a-??- a little.